Chapter 13. The Obligation Of Staying With The *Jamâ'ah* (Main Body) Of The Muslims When *Fitn* (Tribulations) Appear, And In All Circumstances. The Prohibition Of Refusing To Obey And On Splitting Away From The *Jamâ'ah*

(المعجم ١٣) - (بَابُ وجوب ملازمة جماعة المسلمين عند ظهور الفتن، وفي كل حال. وتحريم الخروج من الطاعة ومفارقة الجماعة) (التحفة ٦٦)

[4784] 51 - (1847) Ḥudhaifah bin Al-Yamân said: "The people used to ask the Messenger of Allâh ﷺ about good things, but I used to ask him about bad things, fearing that I would live to see such things. I said: 'O Messenger of Allâh, we were in a state of ignorance (*Jâhiliyyah*) and evil, then Allâh sent us this good (i.e., Islam). Will there be any evil after this good?' He said: 'Yes.' I said: 'Will there by any good after that evil?' He said: 'Yes, but it will be tainted.' I said: 'How will it be tainted?' He said: '(There will be) some people who follow an example other than my example and follow a way other than my way. You will approve of some of their deeds and disapprove of others.'

"I said: 'Will there be any evil after that good?' He said: 'Yes, there will be people calling at the gates of Hell, and whoever responds to their call, they will throw them into it (the Fire).' I said: 'O Messenger of Allâh, describe them to us.' He said: 'They will be from among our people, speaking our language.' I said: 'O Messenger of Allâh, what do you command me to do if I live to see such a thing?' He said: 'Adhere to the *Jamâ'ah* (group, community, main body)

[٤٧٨٤] ٥١-(١٨٤٧) وَحَدَّثَنِي مُحَمَّدُ بْنُ الْمُثَنَّى الْعَنَزِيُّ: حَدَّثَنَا الْوَلِيدُ ابْنُ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ ابْنِ جَابِرٍ: حَدَّثَنَا بُسْرُ بْنُ عُبَيْدِ اللهِ الْحَضْرَمِيُّ؛ أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ يَقُولُ: سَمِعْتُ حُذَيْفَةَ ابْنَ الْيَمَانِ يَقُولُ: كَانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ ﷺ عَنِ الْخَيْرِ، وَكُنْتُ أَسْأَلُهُ عَنِ الشَّرِّ، مَخَافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يَا رَسُولَ اللهِ! إِنَّا كُنَّا فِي جَاهِلِيَّةٍ وَشَرٍّ، فَجَاءَنَا اللهُ بِهَذَا الْخَيْرِ، فَهَلْ بَعْدَ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الشَّرِّ مِنْ خَيْرٍ؟ قَالَ: «نَعَمْ، وَفِيهِ دَخَنٌ» قَالَ: قُلْتُ: وَمَا دَخَنُهُ؟ قَالَ: «قَوْمٌ يَسْتَنُّونَ بِغَيْرِ سُنَّتِي، وَيَهْتَدُونَ بِغَيْرِ هَدْيِي، تَعْرِفُ مِنْهُمْ وَتُنْكِرُ». فَقُلْتُ: هَلْ بَعْدَ ذَلِكَ الْخَيْرِ مِنْ شَرٍّ؟ قَالَ: «نَعَمْ. دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ، مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا». فَقُلْتُ: يَا رَسُولَ اللهِ! صِفْهُمْ لَنَا، قَالَ: «نَعَمْ، هُمْ قَوْمٌ مِنْ جِلْدَتِنَا، وَيَتَكَلَّمُونَ بِأَلْسِنَتِنَا» قُلْتُ: يَا رَسُولَ اللهِ! فَمَا تَرَى إِنْ أَدْرَكَنِي ذَلِكَ؟

of the Muslims and their *Imâm* (leader).' I asked: 'What if there is no *Jamâ'ah* and no leader?' He said: 'Then keep away from all those groups, even if you have to bite (cling) on the roots of a tree until death overtakes you while you are in that state.'"

قَالَ: «تَلْزَمُ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ» فَقُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ؟ قَالَ: «فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا، وَلَوْ أَنْ تَعَضَّ عَلَىٰ أَصْلِ شَجَرَةٍ، حَتَّىٰ يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ عَلَىٰ ذٰلك».

Reference: Imam abul Husayn Muslim b. al-Hajjaj, Sahih al-Muslim, The Book of Leadership, Chapter 13. The Obligation of staying with the Jama'ah (Main Body) of the Muslims when Fitn (Tribulations) appear. and in all Circumstances, the Prohibition of refusing to Obey and on splitting away from the Jama'ah, Volume 5, [4784] – 51 – (1847), Page (s) # 180 - 181, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

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It has been narrated on the authority of Hudhaifa b. al-Yaman who said: People used to ask the Messenger of Allah (ﷺ) about the good times, but I used to ask him about bad times fearing lest they overtake me. I said: Messenger of Allah, we were in the midst of ignorance and evil, and then God brought us this good (time through Islam). Is there any bad time after this good one? He said: Yes. I asked: Will there be a good time again after that bad time? He said: Yes, but therein will be a hidden evil. I asked: What will be the evil hidden therein? He said: (That time will witness the rise of) the people who will adopt ways other than mine and seek guidance other than mine. You will know good points as well as bad points. I asked: Will there be a bad time after this good one? He said: Yes. (A time will come) when there will be people standing and inviting at the gates of Hell. Whoso responds to their call they will throw them into the fire. I said: Messenger of Allah, describe them for us. He said: All right. They will be a people having the same complexion as ours and speaking our language. I said: Messenger of Allah, what do you suggest if I happen to live in that time? He said: You should stick to the main body of the Muslims and their leader. I said: If they have no (such thing as the) main body and have no leader? He said: Separate yourself from all these factions, though you may have to eat the roots of trees (in a jungle) until death comes to you and you are in this state.

[4785] 52 - (...) Ḥudhaifah bin Al-Yamân said: "I said: 'O Messenger of Allâh, we were in an evil state, then Allâh brought something good, and we are in a [good] state. Will there be any evil after this goodness?' He said: 'Yes.' I said: 'And will there be any goodness after that evil?' He said: 'Yes.' I said: 'And will there be any evil after that goodness?' He said: 'Yes.' I said: 'How?' He said: 'After I am gone, there will be *A'immah* (leaders) who will not follow my way and will not follow my example. Among them there will be men whose hearts are the hearts of devils in the bodies of men.' I said: 'What should I do, O Messenger of Allâh, if I live to see that?' He said: 'Hear and obey the ruler, even if your back is flogged and your wealth is taken; hear and obey.'"

[٤٧٨٥] ٥٢-(. . .) وَحَدَّثَنِي مُحَمَّدُ ابْنُ سَهْلِ بْنِ عَسْكَرٍ التَّمِيمِيُّ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ؛ وَحَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ الدَّارِمِيُّ: أَخْبَرَنَا يَحْيَى وَهُوَ ابْنُ حَسَّانَ: حَدَّثَنَا مُعَاوِيَةُ يَعْنِي ابْنَ سَلَّامٍ: حَدَّثَنَا زَيْدُ بْنُ سَلَّامٍ عَنْ أَبِي سَلَّامٍ قَالَ: قَالَ حُذَيْفَةُ بْنُ الْيَمَانِ: قُلْتُ: يَا رَسُولَ اللهِ! إِنَّا كُنَّا بِشَرٍّ، فَجَاءَ اللهُ بِخَيْرٍ، فَنَحْنُ فِيهِ، فَهَلْ مِنْ وَرَاءِ هَذَا الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: هَلْ وَرَاءَ ذَلِكَ الشَّرِّ خَيْرٌ؟ قَالَ: «نَعَمْ» قُلْتُ: فَهَلْ وَرَاءَ ذَلِكَ الْخَيْرِ شَرٌّ؟ قَالَ: «نَعَمْ» قُلْتُ: كَيْفَ؟ قَالَ: «يَكُونُ بَعْدِي أَئِمَّةٌ لَا يَهْتَدُونَ بِهُدَايَ، وَلَا يَسْتَنُّونَ بِسُنَّتِي، وَسَيَقُومُ فِيهِمْ رِجَالٌ قُلُوبُهُمْ قُلُوبُ الشَّيَاطِينِ فِي جُثْمَانِ إِنْسٍ» قَالَ: قُلْتُ: كَيْفَ أَصْنَعُ؟ يَا رَسُولَ اللهِ! إِنْ أَدْرَكْتُ ذَلِكَ؟ قَالَ: «تَسْمَعُ وَتُطِيعُ [لِلْأَمِيرِ]، وَإِنْ ضُرِبَ ظَهْرُكَ، وَأُخِذَ مَالُكَ، فَاسْمَعْ وَأَطِعْ».

Reference: Imam abul Husayn Muslim b. al-Hajjaj, Sahih al-Muslim, The Book of Leadership, Volume 5, [4785] – 52 – (...), Page (s) # 180 - 181, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

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It his been narrated through a different chain of transmitters, on the authority of Hudhaifa b. al-Yaman who said: Messenger of Allah, no doubt, we had an evil time (i. e. the days of

Jahiliyya or ignorance) and God brought us a good time (i. e. Islamic period) through which we are now living Will there be a bad time after this good time? He (the Holy Prophet) said: Yes. I said: Will there be a good time after this bad time? He said: Yes. I said: Will there be a bad time after good time? He said: Yes. I said: How? Whereupon he said: There will be leaders who will not be led by my guidance and who will not adopt my ways? There will be among them men who will have the hearts of devils in the bodies of human beings. I said: What should I do. Messenger of Allah, if I (happen) to live in that time? He replied: You will listen to the Amir and carry out his orders; even if your back is flogged and your wealth is snatched, you should listen and obey.

Sahih Hadith # 3, Muslim, What do when ruled by Unjust Rulers

[4788] 54 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever rebels against obedience and separates from the main body of Muslims, then dies (in that state), has died a death of *Jâhiliyyah*. Whoever is killed (fighting) for no real cause, getting angry for the sake of tribalism or fighting for tribalism, is not of my *Ummah*. Whoever of my *Ummah* rebels against my *Ummah*, striking righteous and wicked alike, and does not spare the believers and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me."

[٤٧٨٨] ٥٤-(. . .) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَٰنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، ثُمَّ مَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَغْضَبُ لِلْعَصَبَةِ، وَيُقَاتِلُ لِلْعَصَبَةِ، فَلَيْسَ مِنْ أُمَّتِي، وَمَنْ خَرَجَ مِنْ أُمَّتِي عَلَىٰ أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، لَا يَتَحَاشَ مِنْ مُؤْمِنِهَا، وَلَا يَفِي الذي عَهِدَ عَهْدَهَا، فَلَيْسَ مِنِّي».

Reference: Imam abul Husayn Muslim b. al-Hajjaj, Sahih al-Muslim, The Book of Leadership, Volume 5, [4788] – 54 – (...), Page (s) # 182 - 183, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

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It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: One who defected from obedience (to the Amir) and separated from the main body of the Muslims - if he died in that state-would die the death of one belonging to the days of Jahiliyya (i.e. would not die as a Muslim). One who fights under the banner of a people who are blind (to the cause for which they are fighting, i.e. do not know whether their cause is just or otherwise), who gets flared up with family pride, calls (people) to fight for their family honour, and supports his kith and kin (i.e. fights not for the cause of Allah but for the sake of this family or tribe) - if he is killed (in this fight), he dies as one belonging to the days of Jahiliyya. Whoso attacks my Ummah (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security - he has nothing to do with me and I have nothing to do with him.

Sahih Hadith # 4, Muslim, What do when ruled by Unjust Rulers

[4790] 55 - (1849) It was narrated that Ibn ‘Abbâs said: “The Messenger of Allâh ﷺ said: ‘Whoever sees something from his ruler that he dislikes, let him be patient, for whoever splits away from the *Jamâ‘ah* (main body of Muslims) by a handspan and dies (in that state), that is a death of *Jâhiliyyah*.’”

[٤٧٩٠] ٥٥-(١٨٤٩) وَحَدَّثَنَا حَسَنُ بْنُ الرَّبِيعِ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنِ الْجَعْدِ، أَبِي عُثْمَانَ، عَنْ أَبِي رَجَاءٍ، عَنِ ابْنِ عَبَّاسٍ يَرْوِيهِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ رَأَى مِنْ أَمِيرِهِ شَيْئًا يَكْرَهُهُ، فَلْيَصْبِرْ، فَإِنَّهُ مَنْ فَارَقَ الْجَمَاعَةَ شِبْرًا فَمَاتَ، فَمِيتَةٌ جَاهِلِيَّةٌ».

Reference: Imam abul Husayn Muslim b. al-Hajjaj, Sahih al-Muslim, The Book of Leadership, Volume 5, [4790] – 55 – (...), Page (s) # 183, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za’i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

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It has been narrated on the authority of Ibn 'Abbas that the messenger of Allah (ﷺ) said: One who found in his Amir something which he disliked should hold his patience, for one who separated from the main body of the Muslims even to the extent of a handspan and then he died would die the death of one belonging to the days of Jahiliyya.

Sahih Hadith # 5, Muslim, What do when ruled by Unjust Rulers

[4788] 54 - (...) It was narrated that Abû Hurairah said: "The Messenger of Allâh ﷺ said: 'Whoever rebels against obedience and separates from the main body of Muslims, then dies (in that state), has died a death of *Jâhiliyyah*. Whoever is killed (fighting) for no real cause, getting angry for the sake of tribalism or fighting for tribalism, is not of my *Ummah*. Whoever of my *Ummah* rebels against my *Ummah*, striking righteous and wicked alike, and does not spare the believers and does not pay attention to anyone who has a covenant of protection with the Muslims, he is not of me."

[٤٧٨٨] ٥٤-(. . .) وَحَدَّثَنِي زُهَيْرُ ابْنُ حَرْبٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ ابْنُ مَهْدِيٍّ: حَدَّثَنَا مَهْدِيُّ بْنُ مَيْمُونٍ عَنْ غَيْلَانَ بْنِ جَرِيرٍ، عَنْ زِيَادِ بْنِ رِيَاحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «مَنْ خَرَجَ مِنَ الطَّاعَةِ، وَفَارَقَ الْجَمَاعَةَ، ثُمَّ مَاتَ، مَاتَ مِيتَةً جَاهِلِيَّةً، وَمَنْ قُتِلَ تَحْتَ رَايَةٍ عُمِّيَّةٍ، يَغْضَبُ لِلْعَصَبَةِ، وَيُقَاتِلُ لِلْعَصَبَةِ، فَلَيْسَ مِنْ أُمَّتِي، وَمَنْ خَرَجَ مِنْ أُمَّتِي عَلَى أُمَّتِي، يَضْرِبُ بَرَّهَا وَفَاجِرَهَا، لَا يَتَحَاشَ مِنْ مُؤْمِنِهَا، وَلَا يَفِي الذي عَهِدَ عَهْدَهَا، فَلَيْسَ مِنِّي».

Reference: Imam abul Husayn Muslim b. al-Hajjaj, Sahih al-Muslim, The Book of Leadership, Volume 5, [4788] – 54 – (...), Page (s) # 182 - 183, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

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It has been narrated on the authority of Abu Huraira that the Messenger of Allah (ﷺ) said: One who defected from obedience (to the Amir) and separated from the main body of the Muslims - if he died in that state-would die the death of one belonging to the days of Jahiliyya (i.e. would not die as a Muslim). One who fights under the banner of a people who are blind (to the cause for which they are fighting, i.e. do not know whether their cause is just or otherwise), who gets flared up with family pride, calls (people) to fight for their family honour, and supports his kith and kin (i.e. fights not for the cause of Allah but for the sake of this family or tribe) - if he is killed (in this fight), he dies as one belonging to the days of Jahiliyya. Whoso attacks my Ummah (indiscriminately) killing the righteous and the wicked of them, sparing not (even) those staunch in faith and fulfilling not his promise made with those who have been given a pledge of security - he has nothing to do with me and I have nothing to do with him.

Sahih Hadith # 6, Muslim, What do when ruled by Unjust Rulers

[4793] 58 - (1851) It was narrated that Nâfi‘ said: “Abdullâh bin ‘Umar came to ‘Abdullâh bin Muṭî‘, when the incident of Al-Ḥarrah occurred, at the time of Yazîd bin Mu‘âwiyah, and he said: ‘Set out a pillow for Abû ‘Abdur-Raḥmân.’ He said: ‘I have not come to sit with you; I have come to narrate to you a *Ḥadîth*. I heard the Messenger of Allâh ﷺ say: “Whoever withdraws his hand from obedience (i.e., rebels against the ruler) will meet Allâh on the Day of Resurrection with no justification for his action, and whoever dies not having sworn an oath of allegiance has died a death of ignorance.”

[٤٧٩٣] ٥٨-(١٨٥١) حَدَّثَنَا عُبَيْدُ اللهِ بْنُ مُعَاذٍ الْعَنْبَرِيُّ: حَدَّثَنَا أَبِي: حَدَّثَنَا عَاصِمٌ وَهُوَ ابْنُ مُحَمَّدِ بْنِ زَيْدٍ عَنْ زَيْدِ ابْنِ مُحَمَّدٍ، عَنْ نَافِعٍ قَالَ: جَاءَ عَبْدُ اللهِ ابْنُ عُمَرَ إِلَىٰ عَبْدِ اللهِ بْنِ مُطِيعٍ، حِينَ كَانَ مِنْ أَمْرِ الْحَرَّةِ مَا كَانَ، زَمَنَ يَزِيْدَ بْنِ مُعَاوِيَةَ، فَقَالَ: اطْرَحُوا لأَبِي عَبْدِ الرَّحْمٰنِ وِسَادَةً، فَقَالَ: إِنِّي لَمْ آتِكَ لأَجْلِسَ، أَتَيْتُكَ لأُحَدِّثَكَ حَدِيثًا سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «مَنْ خَلَعَ يَدًا مِنْ طَاعَةٍ، لَقِيَ اللهَ يَوْمَ الْقِيَامَةِ، لَا حُجَّةَ لَهُ، وَمَنْ مَاتَ وَلَيْسَ فِي عُنُقِهِ بَيْعَةٌ، مَاتَ مِيتَةً جَاهِلِيَّةً».

Reference: Imam abul Husayn Muslim b. al-Hajjaj, Sahih al-Muslim, The Book of Leadership, Volume 5, [4793] – 58 – (1851), Page (s) # 184, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za’i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

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It has been reported on the authority of Nafi, that 'Abdullah b. Umar paid a visit to Abdullah b. Muti' in the days (when atrocities were perpetrated on the People Of Medina) at Harra in the time of Yazid b. Mu'awiya. Ibn Muti' said: Place a pillow for Abu 'Abd al-Rahman (family name of 'Abdullah b. 'Umar). But the latter said: I have not come to sit with you. I have come to you to tell you a tradition I heard from the Messenger of Allah (ﷺ). I heard him say: One who withdraws his band from obedience (to the Amir) will find no argument (in his defence) when he stands before Allah on the Day of Judgment, and one who dies without having bound himself by an oath of allegiance (to an Amir) will die the death of one belonging to the days of Jahillyya.

Sahih Hadith # 7, Muslim, What do when ruled by Unjust Rulers, no rebellion as long as the offer the Prayers

Chapter 16. The Obligation To Denounce Rulers For That In Which They Go Against *Sharî'ah*, But They Should Not Be Fought So Long As They Pray Regularly, Etc.

[4800] 62 - (1854) It was narrated from Umm Salamah that the Messenger of Allâh ﷺ said: "There will be rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever recognizes (their bad deeds as such) will be free of blame, and whoever objects to (their bad deeds) will also be safe, but whoever approves and follows (is blameworthy)." They said: "Should we not fight them?" He said: "No, not so long as they offer prayers."

(المعجم ١٦) - (بَابُ وجوب الإنكار على الأمراء فيما يخالف الشرع وترك قتالهم ما صلوا، ونحو ذٰلك)

(التحفة ٦٩)

[٤٨٠٠] ٦٢-(١٨٥٤) حَدَّثَنَا هَدَّابُ ابْنُ خَالِدٍ الْأَزْدِيُّ: حَدَّثَنَا هَمَّامُ ابْنُ يَحْيَىٰ: حَدَّثَنَا قَتَادَةُ عَنِ الْحَسَنِ، عَنْ ضَبَّةَ بْنِ مِحْصَنٍ، عَنْ أُمِّ سَلَمَةَ؛ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «سَتَكُونُ أُمَرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ عَرَفَ بَرِيءَ، وَمَنْ أَنْكَرَ سَلِمَ، وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» قَالُوا: أَفَلَا نُقَاتِلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا».

Reference: Imam abul Husayn Muslim b. al-Hajjaj, Sahih al-Muslim, The Book of Leadership, Chapter 16. The Obligation to Denounce Rulers for that in which they go against the Shar'iah. But they should not be fought so long as they pray regularly, etc, Volume 5, [4800] – 62 – (1854), Page (s) # 187, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

Last accessed, 12/3/2024, https://sunnah.com/muslim:1854a

It has been narrated on the authority of Umm Salama that the Messenger of Allah (ﷺ) said: In the near future there will be Amirs and you will like their good deeds and dislike their bad deeds. One who sees through their bad deeds (and tries to prevent their repetition by his band or through his speech), is absolved from blame, but one who hates their bad deeds (in the heart of his heart, being unable to prevent their recurrence by his hand or his tongue), is (also) fafe (so far as God's wrath is concerned). But one who approves of their bad deeds and imitates them is spiritually ruined. People asked (the Holy Prophet): Shouldn't we fight against them? He replied: No, as long as they say their prayers.

Sahih Hadith # 8, Muslim, What do when ruled by Unjust Rulers, no rebellion as long as the offer the Prayers

[4801] 63 - (...) It was narrated from Umm Salamah, the wife of the Prophet ﷺ, that the Prophet ﷺ said: "There will be appointed over you rulers (whose good deeds) you approve of and (whose bad deeds) you object to. Whoever dislikes (their bad deeds) will be free of blame and whoever objects (to them) will also be safe, but whoever approves and follows (is blameworthy)." They said: "Should we not fight them?" He said: "No, not so long as they offer prayers."

[٤٨٠١] ٦٣-(. . .) وَحَدَّثَنِي أَبُو غَسَّانَ الْمِسْمَعِيُّ وَمُحَمَّدُ بْنُ بَشَّارٍ، جَمِيعًا عَنْ مُعَاذٍ - وَاللَّفْظُ لأَبِي غَسَّانَ-: حَدَّثَنَا مُعَاذٌ وَهُوَ ابْنُ هِشَامٍ، الدَّسْتَوَائِيُّ: حَدَّثَنِي أَبِي عَنْ قَتَادَةَ: حَدَّثَنَا الْحَسَنُ عَنْ ضَبَّةَ بْنِ مِحْصَنٍ الْعَنَزِيِّ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «يُسْتَعْمَلُ عَلَيْكُمْ أُمَرَاءُ، فَتَعْرِفُونَ وَتُنْكِرُونَ، فَمَنْ كَرِهَ فَقَدْ بَرِىءَ، وَمَنْ أَنْكَرَ فَقَدْ سَلِمَ، وَلٰكِنْ مَنْ رَضِيَ وَتَابَعَ» قَالُوا: يَا رَسُولَ اللهِ! أَلَا نُقَاتِلُهُمْ؟ قَالَ: «لَا، مَا صَلَّوْا» أَيْ مَنْ كَرِهَ بِقَلْبِهِ وَأَنْكَرَ بِقَلْبِهِ.

Reference: Imam abul Husayn Muslim b. al-Hajjaj, Sahih al-Muslim, The Book of Leadership, Volume 5, [4801] – 63 – (...), Page (s) # 187 - 188, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

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It has been narrated (through a different chain of tmnamitters) on the authority of Umm Salama (wife of the Holy Prophet) that he said: Amirs will be appointed over you, and you will find them doing good as well as bad deeds. One who hates their bad deeds is absolved from blame. One who disapproves of their bad deeds is (also) safe (so far as Divine wrath is concerned). But one who approves of their bad deeds and imitates them (is doomed). People asked: Messenger of Allah, shouldn't we fight against them? He replied: No, as long as they say their prayer. (" Hating and disapproving" refers to liking and disliking from the heart.)

Sahih Hadith # 9, Muslim, What do when ruled by Unjust Rulers, no rebellion as long as the offer the Prayers

Chapter 17. The Best And Worst Of Rulers

[4804] 65 - (1855) It was narrated from 'Awf bin Mâlik that the Messenger of Allâh ﷺ said: "The best of your rulers are those whom you love and they love you, who invoke blessings upon you and you invoke blessings upon them. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you." It was said: "O Messenger of Allâh, should we not fight them with the sword?" He said: "No, not so long as they establish prayer among you. But if you see something in your rulers that you dislike, then hate their deeds, but do not withdraw your hand from obedience to them."

(المعجم ١٧) - (بَابُ خيار الأئمة وشرارهم) (التحفة ٧٠)

[٤٨٠٤] ٦٥-(١٨٥٥) حَدَّثَنَا إِسْحَقُ ابْنُ إِبْرَاهِيمَ الْحَنْظَلِيُّ: أَخْبَرَنَا عِيسَى بْنُ يُونُسَ: حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ يَزِيدَ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنْ رُزَيْقِ ابْنِ حَيَّانَ، عَنْ مُسْلِمِ بْنِ قَرَظَةَ، عَنْ عَوْفِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللهِ ﷺ قَالَ: «خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَيُصَلُّونَ عَلَيْكُمْ وَتُصَلُّونَ عَلَيْهِمْ، وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قِيلَ: يَا رَسُولَ اللهِ! أَفَلَا نُنَابِذُهُمْ بِالسَّيْفِ؟ فَقَالَ: «لَا. مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، وَإِذَا رَأَيْتُمْ مِنْ وُلَاتِكُمْ شَيْئًا تَكْرَهُونَهُ، فَاكْرَهُوا عَمَلَهُ، وَلَا تَنْزِعُوا يَدًا مِنْ طَاعَتِهِ».

Reference: Imam abul Husayn Muslim b. al-Hajjaj, Sahih al-Muslim, The Book of Leadership, Chaptr 17. The best and worst of Rulers, Volume 5, [4804] – 65 – (1855), Page (s) # 188 - 189, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

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It has been narrated on the authority of 'Auf b. Malik that the Messenger of Allah (ﷺ) said: The best of your rulers are those whom you love and who love you, who invoke God's blessings upon you and you invoke His blessings upon them. And the worst of your rulers are those whom you hate and who hate you and whom you curse and who curse you. It was asked (by those present): Shouldn't we overthrow them with the help of the sword? He said: No, as long as they establish prayer among you. If you then find anything detestable in them. You should hate their administration, but do not withdraw yourselves from their obedience.

Sahih Hadith # 10, Muslim, What do when ruled by Unjust Rulers, no rebellion as long as the offer the Prayers

[4805] 66 - (...) ‘Awf bin Mâlik Al-Ashja‘î said: “I heard the Messenger of Allâh ﷺ say: ‘The best of your rulers are those whom you love and they love you, upon whom you invoke blessings and they invoke blessings upon you. The worst of your rulers are those whom you hate and they hate you, and you invoke curses upon them and they invoke curses upon you.’ They said: ‘O Messenger of Allâh, in that case, should we not fight them?’ He said: ‘No, not so long as they establish prayer among you. No, not so long as they establish prayer among you. But whoever is under the authority of a ruler and sees him do something that he dislikes of disobedience towards Allâh, let him hate his disobedient action, but he should not withdraw his hand from obedience to him (i.e., he should not rebel against him).’”

[٤٨٠٥] ٦٦-(. . .) حَدَّثَنَا دَاوُدُ ابْنُ رُشَيْدٍ: حَدَّثَنَا الْوَلِيدُ يَعْنِي ابْنَ مُسْلِمٍ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: أَخْبَرَنِي مَوْلَىٰ بَنِي فَزَارَةَ وَ هُوَ رُزَيْقُ بْنُ حَيَّانَ، أَنَّهُ سَمِعَ مُسْلِمَ بْنَ قَرَظَةَ، ابْنَ عَمِّ عَوْفِ بْنِ مَالِكٍ [الأَشْجَعِيِّ]، يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الْأَشْجَعِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ «خِيَارُ أَئِمَّتِكُمُ الَّذِينَ تُحِبُّونَهُمْ وَيُحِبُّونَكُمْ، وَتُصَلُّونَ عَلَيْهِمْ وَيُصَلُّونَ عَلَيْكُمْ، وَشِرَارُ أَئِمَّتِكُمُ الَّذِينَ تُبْغِضُونَهُمْ وَيُبْغِضُونَكُمْ، وَتَلْعَنُونَهُمْ وَيَلْعَنُونَكُمْ» قَالَ قَالُوا: يَا رَسُولَ اللهِ! أَفَلَا نُنَابِذُهُمْ عِنْدَ ذٰلِكَ؟ قَالَ: «لَا، مَا أَقَامُوا فِيكُمُ الصَّلَاةَ، قَالَ لَا، مَا أَقَامُوا فِيكُمُ الصَّلَاةَ. أَلَا مَنْ وَلِيَ عَلَيْهِ وَالٍ، فَرَآهُ يَأْتِي شَيْئًا مِنْ مَعْصِيَةِ اللهِ، فَلْيَكْرَهْ مَا يَأْتِي مِنْ مَعْصِيَةِ اللهِ، وَلَا يَنْزِعَنَّ يَدًا مِنْ طَاعَةٍ».

Reference: Imam abul Husayn Muslim b. al-Hajjaj, Sahih al-Muslim, The Book of Leadership, Volume 5, [4805] – 66 – (1855), Page (s) # 189 - 190, ahadith edited and referenced by Shaykh Hafidh abu Tahir Zubayr Ali Za’i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

Last accessed, 12/3/2024, https://sunnah.com/muslim:1855b

It has been narrated on the authority of Auf b. Malik al-Ashja'i who said that he heard the Messenger of Allah (ﷺ) say: The best of your rulers are those whom you love and who love you, upon whom you invoke God's blessings and who invoke His blessing upon you. And the worst of your rulers are those whom you hate and who hate you, who curse you and whom you curse. (Those present) said: Shouldn't we overthrow them at this? He said: No, as long as they establish prayer among you. No, as long as they establish prayer among you. Mind you! One who has a governor appointed over him and he finds that the governor indulges in an act of disobedience to God, he should condemn the governor's act, in disobedience to God, but should not withdraw himself from his obedience. Ibn Jabir said: Ruzaiq narrated to me this hadith. I asked him: Abu Miqdam, have you heard it from Muslim b. Qaraza or did he describe it to you and he heard it from 'Auf (b. Malik) and he transmitted this tradition of Allah's Messenger (ﷺ)? Upon this Ruzaiq sat upon his knees and facing the Qibla said: By Allah, besides Whom there is no other God, I heard it from Muslim b. Qaraza and he said that te had heard it from Auf (b. Malik) and he said that he had heard it from the Messenger of Allah (ﷺ).

Sahih Hadith # 11, Bukhari, What do when ruled by Unjust Rulers, Keep away from all Sects

3606. Narrated Ḥudhaifa bin Al-Yamān: The people used to ask Allāh's Messenger ﷺ about good, but I used to ask him about evil for fear that it might overtake me. Once, I said, "O Allāh's Messenger! We were in ignorance and in evil and Allāh has bestowed upon us the present good: will there be any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tainted with *Dakhan* (i.e., little evil)." I asked, "What will its *Dakhan* be?" He said, "There will be some people who will lead (people) according to principles other than my *Sunna* (legal ways). You will see their actions and disapprove of them." I said, "Will there be any evil after that good?" He said, "Yes, there will be some people who will invite others to the gates of Hell, and whoever accepts their invitation to it, will be thrown in it (by them)." I said, "O Allāh's Messenger! Describe those people to us." He said, "They will belong to us and speak our language". I asked, "(O Allāh's Messenger)! What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e., eat) the root of a tree, till you meet Allāh while you are still in that state."

٣٦٠٦ - حدَّثَنَا يَحْيَى بنُ مُوسَى: حدَّثَنا الوَلِيدُ قالَ: حدَّثَنِي ابنُ جابِرٍ قالَ: حدَّثَنِي بُسْر بنُ عُبَيْدِ اللهِ الحَضْرَمِيُّ قالَ: حدَّثَنِي أبُو إدْرِيسَ الخَولَانِيُّ: أنَّهُ سَمِعَ حُذَيْفَةَ بنَ اليمانِ يَقُولُ: كانَ النَّاسُ يسْأَلونَ رَسُولَ اللهِ ﷺ عَنِ الخَيرِ. وكُنْتُ أسْأَلُهُ عنِ الشَّرّ مَخافَةَ أنْ يُدْرِكَنِي، فَقُلْتُ: يا رَسُولَ اللهِ، إنَّا كُنَّا في جاهِلِيَّةٍ وشَرٍّ فَجاءَنا اللهُ بِهٰذَا الخَيرِ. فَهَلْ بَعْدَ هذَا الخَيرِ منْ شَرٍّ؟ قالَ: «نَعَمْ»، قُلْتُ: وهَلْ بَعْدَ هَذَا الشَّرِّ منْ خَيرٍ؟ قالَ: «نَعَمْ، وفِيهِ دَخَنٌ». قُلْتُ: وما دَخَنُهُ؟ قالَ: «قَوْمٌ يَهْدُونَ بِغَيرِ هَدْيِي تَعْرِفُ مِنْهُمْ وتُنكِرُ». قُلْتُ: فَهَلْ بَعْدَ ذٰلكَ الخيرِ منْ شَرٍّ؟ قالَ: «نَعَمْ، دُعاةٌ إلى أبْوَابِ جَهَنَّمَ، مَنْ أجابهُمْ إليها قَذَفُوهُ فِيها». قُلْتُ: يا رَسُولَ اللهِ، صِفْهُمْ لنَا؟ فَقالَ: «هُمْ مِنْ جِلدَتِنا، ويَتَكَلَّمُونَ بألسِنَتِنا». قُلْتُ: فمَا تأمُرُني إنْ أدْرَكَنِي ذٰلكَ؟ قالَ: «تَلزَمُ جَماعَةَ المُسْلِمِينَ وإمامَهُمْ». قُلْتُ: فإنْ لَمْ يَكُنْ لهُمْ جَمَاعَةٌ ولا إمامٌ؟ قالَ: «فاعْتزِلْ تِلْكَ الفِرَقَ كُلَّها ولَوْ أنْ تَعَضَّ بِأصْلِ شَجَرَةٍ حتَّى يُدْرِكَكَ المَوْتُ وأنْتَ عَلى ذٰلكَ». [انظر: ٣٦٠٧، ٧٠٨٤]

Reference: Muhammad b. Ismail al-Bukhari, Sahih al-Bukhari, 66 – The Book of Virtues, Volume 4, Hadith # 3606, Page (s) # 485 - 486, translated by Muhammad Muhsin Khan, First Edition July 1997, Dar as-Salam Publishers

Last accessed, 12/3/2024, https://sunnah.com/bukhari:3606

Narrated Hudhaifa bin Al-Yaman: The people used to ask Allah's Messenger (ﷺ) about good, but I used to ask him about evil for fear that it might overtake me. Once I said, "O Allah's Messenger (ﷺ)! We were in ignorance and in evil and Allah has bestowed upon us the present good; will there by any evil after this good?" He said, "Yes." I asked, "Will there be good after that evil?" He said, "Yes, but it would be tained with Dakhan (i.e. Little evil)." I asked, "What will its Dakhan be?" He said, "There will be some people who will lead (people) according to principles other than my tradition. You will see their actions and disapprove of them." I said, "Will there by any evil after that good?" He said, "Yes, there will be some people who will invite others to the doors of Hell, and whoever accepts their invitation to it will be thrown in it (by them)." I said, "O Allah's Messenger (ﷺ)! Describe those people to us." He said, "They will belong to us and speak our language" I asked, "What do you order me to do if such a thing should take place in my life?" He said, "Adhere to the group of Muslims and their Chief." I asked, "If there is neither a group (of Muslims) nor a chief (what shall I do)?" He said, "Keep away from all those different sects, even if you had to bite (i.e. eat) the root of a tree, till you meet Allah while you are still in that state."

(11) CHAPTER. What a Muslim should do if there is no righteous group of Muslims.

7084. Narrated Ḥudhaifa bin Al-Yamān: The people used to ask Allāh's Messenger ﷺ about the good but I used to ask him about the evil lest I should be overtaken by it. So I said, "O Allāh's Messenger! We were living in ignorance and in an (extremely) worst atmosphere, then Allāh brought to us this good (i.e., Islām); will there be any evil after this good?" He said, "Yes." I asked, "Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure)". I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my (legal way of) guidance. You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allāh's Messenger! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said. "Stick to the group of Muslims and their *Imām* (Muslim ruler)." I said, "If there is neither a group of Muslims nor an *Imām*?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."

(١١) **بابٌ**: كَيْفَ الأَمْرُ إِذَا لَمْ تَكُنْ جَمَاعَةٌ

٧٠٨٤ - حدَّثَنَا مُحَمَّدُ بْنُ المُثَنَّى: حدَّثَنا الوَلِيدُ بْنُ مُسْلِمٍ: حدَّثَنا ابْنُ جابِرٍ: حدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ الحَضْرَمِيُّ: أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الخَوْلانِيَّ: أَنَّهُ سَمِعَ حُذَيْفَةَ ابنَ اليَمَانِ يَقُولُ: كانَ النَّاسُ يَسْأَلُونَ رَسُولَ اللهِ ﷺ عَنِ الخَيرِ، وَكُنْتُ أَسألُهُ عَنِ الشَّرِّ مَخافَةَ أَنْ يُدْرِكَنِي، فَقُلْتُ: يا رَسُولَ اللهِ، إِنَّا كُنَّا في جاهِلِيَّةٍ وَشَرٍّ فَجاءَنَا اللهُ بِهٰذا الخَيرِ، فَهَلْ بَعْدَ هٰذا الخَيرِ مِنْ شَرٍّ؟ قالَ: «نَعَمْ»، قُلْتُ: وَهَلْ بَعْدَ ذٰلكَ الشَّرِّ مِنْ خَيرٍ؟ قالَ: «نَعَمْ، وَفِيهِ دَخَنٌ»، قُلْتُ: وَما دَخَنُهُ؟ قالَ: «قَوْمٌ يَهْدُونَ بِغَيرِ هَدْيِي تَعْرِفُ مِنْهم وَتُنْكِرُ». قُلْتُ: فَهَلْ بَعْدَ ذٰلكَ الخَيرِ مِنْ شَرٍّ؟ قالَ: «نَعَمْ، دُعاةٌ عَلى أَبْوَابِ جَهَنَّمَ، مَنْ أَجابَهمْ إِلَيهَا قَذَفُوهُ فِيهَا». قُلْتُ: يا رَسُولَ اللهِ صِفْهُمْ لَنا، قالَ: «هُمْ مِنْ جِلْدَتِنَا وَيَتَكَلَّمُونَ بِأَلْسِنَتِنا». قُلْتُ: فَما تَأْمُرُنِي إِنْ أَدْرَكَنِي ذٰلكَ؟ قالَ: «تَلْزَمُ جَمَاعَةَ المُسْلِمِينَ وَإِمامَهُمْ». قُلْتُ: فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلا إِمامٌ؟ قالَ: «فاعْتَزِلْ تِلكَ الفِرَقَ كُلَّهَا وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حتى يُدْرِكَكَ المَوْتُ وَأَنْتَ عَلىٰ ذٰلكَ». [راجع: ٣٦٠٦]

Reference: Muhammad b. Ismail al-Bukhari, Sahih al-Bukhari, 92 – The Book of al-Fitan, (11) Chapter. What a muslim should do if there is no righteous group of Muslims, Volume 9, Hadith # 7084, Page (s) # 136 - 137, translated by Muhammad Muhsin Khan, First Edition July 1997, Dar as-Salam Publishers

Last accessed, 12/3/2024, https://sunnah.com/bukhari:7084

Narrated Hudhaifa bin Al-Yaman: The people used to ask Allah's Messenger (ﷺ) about the good but I used to ask him about the evil lest I should be overtaken by them. So I said, "O Allah's Messenger (ﷺ)! We were living in ignorance and in an (extremely) worst atmosphere, then Allah brought to us this good (i.e., Islam); will there be any evil after this good?" He said, "Yes." I said, 'Will there be any good after that evil?" He replied, "Yes, but it will be tainted (not pure.)'' I asked, "What will be its taint?" He replied, "(There will be) some people who will guide others not according to my tradition? You will approve of some of their deeds and disapprove of some others." I asked, "Will there be any evil after that good?" He replied, "Yes, (there will be) some people calling at the gates of the (Hell) Fire, and whoever will respond to their call, will be thrown by them into the (Hell) Fire." I said, "O Allah s Apostle! Will you describe them to us?" He said, "They will be from our own people and will speak our language." I said, "What do you order me to do if such a state should take place in my life?" He said, "Stick to the group of Muslims and their Imam (ruler)." I said, "If there is neither a group of Muslims nor an Imam (ruler)?" He said, "Then turn away from all those sects even if you were to bite (eat) the roots of a tree till death overtakes you while you are in that state."

Sahih Hadith # 13, Bukhari, What do when ruled by Unjust Rulers, Pay their rights to them

(٢) **بابٌ** قَوْلِ النَّبِيِّ ﷺ: «سَتَرَوْنَ بَعْدِي أُمُوراً تُنْكِرُونَهَا»،

وَقالَ عَبْدُ اللهِ بْنُ زَيْدٍ: قالَ النَّبِيُّ ﷺ: «اصْبِرُوا حتّى تَلْقَوْنِي عَلى الحَوْضِ».

٧٠٥٢ - **حدَّثَنَا** مُسَدَّدٌ: حدَّثَنا يَحْيَى بْنُ سَعِيدٍ القَطَّان: حدَّثَنا الأعْمَشُ: حدَّثَنا زَيْدُ بْنُ وَهْبٍ قَالَ: سَمِعْتُ عَبْدَ اللهِ قالَ: قالَ لَنا رَسُولُ اللهِ ﷺ: «إنَّكُمْ سَتَرَوْنَ بَعْدِي أثَرَةً وَأُمُوراً تُنْكِرُونَهَا». قالُوا: فمَا تَأمُرُنا يا رَسُولَ اللهِ؟ قالَ: «أَدُّوا إلَيهِمْ حَقَّهُمْ وسَلُوا اللهَ حَقَّكُمْ».

[راجع: ٣٦٠٣]

(2) CHAPTER. The statement of the Prophet ﷺ: "After me you will see things which you will disapprove of."

Narrated 'Abdullāh bin Zaid: The Prophet ﷺ said, "Be patient till you meet me at *Al-Ḥaud* — Tank (*Al-Kauthar*)."

7052. Narrated 'Abdullāh رَضِيَ اللهُ عَنْهُ: Allāh's Messenger ﷺ said to us, "You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of." They asked, "What do you order us to do, O Allāh's Messenger (under such circumstances)?" He said, "Pay their rights to them (to the rulers) and ask your rights from Allāh."

Reference: Muhammad b. Ismail al-Bukhari, Sahih al-Bukhari, 92 – The Book of al-Fitan, (2) Chapter. The statement of the Prophet, 'After me you will see things which you will disapprove of', Volume 9, Hadith # 7084, Page (s) # 136 - 137, translated by Muhammad Muhsin Khan, First Edition July 1997, Dar as-Salam Publishers

Last accessed, 12/3/2024, https://sunnah.com/bukhari:7052

Narrated `Abdullah: Allah's Messenger (ﷺ) said to us, "You will see after me, selfishness (on the part of other people) and other matters that you will disapprove of." They asked, "What do you order us to do, O Allah's Messenger (ﷺ)? (under such circumstances)?" He said, "Pay their rights to them (to the rulers) and ask your right from Allah."

Sahih Hadith # 14, Ibn Majah, What do when ruled by Unjust Rulers, Pay their rights to them

3979. It was narrated from Hudhaifah bin Yamân that the Messenger of Allâh ﷺ said: "There will be callers at the gates of Hell; whoever responds to them they throw them into it." I said: "O Messenger of Allâh, describe them to us." He said: "They will be from our people, speaking our language." I said: "What do you command me to do, if I live to see that?" He said: "Adhere to the main body of the Muslims and their leader. If there is no such body and no leader, then withdraw from all their groups, even if you bite onto the trunk of a tree until death finds you in that state." (***Sahih***)

٣٩٧٩ - حَدَّثَنَا عَلِيُّ بْنُ مُحَمَّدٍ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ: حَدَّثَنِي عَبْدُ الرَّحْمٰنِ بْنُ يَزِيدَ بْنِ جَابِرٍ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللهِ: حَدَّثَنِي أَبُو إِدْرِيسَ الْخَوْلَانِيُّ أَنَّهُ سَمِعَ حُذَيْفَةَ ابْنَ الْيَمَانِ يَقُولُ: قَالَ رَسُولُ اللهِ ﷺ: «يَكُونُ دُعَاةٌ عَلَى أَبْوَابِ جَهَنَّمَ. مَنْ أَجَابَهُمْ إِلَيْهَا قَذَفُوهُ فِيهَا» قُلْتُ: يَا رَسُولَ اللهِ صِفْهُمْ لَنَا. قَالَ: «هُمْ قَوْمٌ مِنْ جِلْدَتِنَا، يَتَكَلَّمُونَ بِأَلْسِنَتِنَا» قُلْتُ: فَمَا تَأْمُرُنِي، إِنْ أَدْرَكَنِي ذٰلِكَ؟ قَالَ: «فَالْزَمْ جَمَاعَةَ الْمُسْلِمِينَ وَإِمَامَهُمْ. فَإِنْ لَمْ يَكُنْ لَهُمْ جَمَاعَةٌ وَلَا إِمَامٌ، فَاعْتَزِلْ تِلْكَ الْفِرَقَ كُلَّهَا. وَلَوْ أَنْ تَعَضَّ بِأَصْلِ شَجَرَةٍ حَتَّى يُدْرِكَكَ الْمَوْتُ، وَأَنْتَ كَذٰلِكَ».

Reference: Imam Muhammad b. Yazid Ibn Majah al-Qazwini, Sunan Ibn-Majah, Chapter on Tribulation, Chapter 13: Isolating Oneself, Volume 5, Hadith # 3979, Page (s) # 197, ahadith referenced and edited by Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2007, Dar as-Salam Publishers

Last accessed, 12/3/2024, https://sunnah.com/ibnmajah:3979

It was narrated from Hudhaifah bin Yaman that the Messenger of Allah (ﷺ) said: There will be callers at the gates of Hell; whoever responds to them they throw them into it." I said: "O Messenger of Allah, describe them to us." He said: "They will be from our people, speaking our language." I said: "What do you command me to do, if I live to see that?" He said: "Adhere to the main body of the Muslims and their leader. If there is no such body and no leader, then withdraw from all their groups, even if you bite onto the trunk of a tree until death finds you in that state."

4244. It was narrated from Abū ʻAwānah, from Qatādah, from Naṣr bin ʻĀṣim, that Subaiʻ bin Khālid said: "I came to Al-Kūfah at the time when Tustar was conquered, to bring some mules from it. I entered the *Masjid* and saw some men of average stature. And there was a man sitting there who, if you saw him, you would recognize as being a man from the Ḥijāz. I said: 'Who is this? The people frowned at me, and said: 'Do you not recognize him? This is Ḥudhaifah bin Al-Yamān, the Companion of the Messenger of Allāh ﷺ.' Ḥudhaifah said: 'The people used to ask the Messenger of Allāh ﷺ about good, but I used to ask him about evil.' And the people gazed at him. He said: 'I understand why you find it strange. I said: "O Messenger of Allāh, do you think that after this good that Allāh has given to us, there will be any evil like there was before it?" He said: "Yes." I said: "What is the protection from that?" He said: "The sword." [Qutaibah said in his *Ḥadīth*: I said: "Will the sword have any say?" He said: "Yes." I said: "What?" He said: "A calm upon smoke."][1] I said: "O Messenger of Allāh, then what will happen?" He said: "If Allāh, Most High, has a *Khalīfah* in the earth and he strikes your back and takes your wealth (unlawfully), nevertheless obey him, otherwise die when you are clinging to the stump of a tree." I said: "Then

٤٢٤٤ - [حَدَّثَنا مُسَدَّدٌ وَقُتَيبَةُ بنُ سَعِيدٍ - دَخَلَ حَدِيثُ أَحَدِهِما في الآخَرِ - قالا: حدَّثَنَا أبو عَوَانَةَ] حَدَّثَنا مُسَدَّدٌ قالَ: حَدَّثَنَا أَبُو عَوَانَةَ عن قَتَادَةَ، عن نَصْرِ بنِ عَاصِمٍ، عن سُبَيْعِ بنِ خَالِدٍ قالَ: أَتَيْتُ الْكُوفَةَ فـي زَمَنٍ فُتِحَتْ تُسْتَرُ أَجْلِبُ مِنْها بِغَالًا، فَدَخَلْتُ الْمَسْجِدَ فإذَا صَدْعٌ مِنَ الرِّجَالِ، وَإِذَا رَجُلٌ جَالِسٌ تَعْرِفُ، إِذَا رَأَيْتَهُ، أَنَّهُ مِنْ رِجَالِ أَهْلِ الْحِجَازِ. قال: قُلْتُ: مَنْ هٰذَا؟ فَتَجَهَّمَنِي الْقَوْمُ وَقالُوا: أَمَا تَعْرِفُ هٰذَا؟ هٰذَا حُذَيْفَةُ بنُ الْيَمانِ صَاحِبُ رَسُولِ الله ﷺ، فقالَ حُذَيْفَةُ: إِنَّ النَّاسَ كَانُوا يَسْأَلُونَ رَسُولَ الله ﷺ عن الْخَيْرِ وكُنْتُ أَسْأَلُهُ عن الشَّرِّ فأَحْدَقَهُ الْقَوْمُ بأَبْصَارِهِمْ، فقالَ: إِنِّي قَدْ أَرَى الَّذِي تُنْكِرُونَ، إِنِّي قُلْتُ: يَا رَسُولَ الله! أَرَأَيْتَ هَذا الْخَيْرَ الَّذِي أَعْطانا اللهُ تَعالَىٰ أَيَكُونُ بَعْدَهُ شَرٌّ كَما كانَ قَبْلَهُ؟ قالَ: «نَعَمْ»، قُلْتُ: فما الْعِصْمَةُ مِنْ ذٰلِكَ؟ قالَ: السَّيْفُ، [قَال قُتَيبَةُ في حَديثه: فَقُلْتُ: وَهَل للسَّيفِ - يعني من بَقِيَّةٍ-؟ قال: «نَعَم»، قال: قُلتُ مَاذَا؟ قال: «هُدْنَةٌ علىٰ دَخَنٍ»، قال]: قُلْتُ: يَا رَسُولَ الله! ثُمَّ مَاذَا يَكُونُ؟ قالَ: «إِنْ كَانَ للهِ تَعَالَى خَلِيفَةٌ في الأَرْضِ، فَضَرَبَ ظَهْرَكَ وَأَخَذَ مَالَكَ فَأَطِعْهُ وَإِلَّا فَمُتْ وَأَنْتَ عَاضٌّ بِجِذْلِ شَجَرَةٍ». قُلْتُ: ثُمَّ مَاذَا؟ قال: «ثُمَّ يَخْرُجُ الدَّجَّالُ مَعَهُ نَهْرٌ وَنَارٌ، فَمَنْ

what?" He said: "Then the *Dajjāl* will emerge, with a river and a fire. Whoever falls into his fire will be assured of his reward, and will be relieved of his burden (of sin), but whoever falls into his river will be assured of his burden (of sin) and deprived of his reward." I said: "Then what?" He said: "Then will come the onset of the Hour." (***Ḥasan***)

وَقَعَ فِي نَارِهِ وَجَبَ أَجْرُهُ وَحُطَّ وِزْرُهُ، وَمَنْ وَقَعَ فِي نَهْرِهِ وَجَبَ وِزْرُهُ وَحُطَّ أَجْرُهُ». قال: قُلْتُ: ثُمَّ مَاذَا؟ قال: «ثُمَّ هِيَ قِيَامُ السَّاعَةِ».

تخريج: [**حسن**] أخرجه أحمد: ٥/ ٤٠٤ من حديث أبي عوانة به، وصححه الحاكم: ٤/ ٤٣٢، ٤٣٣ ووافقه الذهبي، ورواه النسائي في الكبرى، ح: ٨٠٣٢ * قتادة، تابعه: حميد بن هلال هو ثقة.

Reference: Imam Hafidh abu Dawud Sulayman b. Ash'ath, Sunan abu-Dawud, 34 – The Book of Tribulations and Great Battles, Chapter 1. Mention of Tribulations and their Signs, Volume 4, Hadith # 3658, Page (s) # 215, ahadith referenced and edited by Hafidh abu Tahir Zubayr Ali Za'i, translated by Nasir ad-Din al-Khattab, First Edition 2008, Dar as-Salam Publishers

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Narrated Hudhayfah ibn al-Yaman: Subay' ibn Khalid said: I came to Kufah at the time when Tustar was conquered. I took some mules from it. When I entered the mosque (of Kufah), I found there some people of moderate stature, and among them was a man whom you could recognize when you saw him that he was from the people of Hijaz. I asked: Who is he? The people frowned at me and said: Do you not recognize him? This is Hudhayfah ibn al-Yaman, the companion of the Messenger of Allah (ﷺ). Then Hudhayfah said: People used to ask the Messenger of Allah (ﷺ) about good, and I used to ask him about evil. Then the people stared hard at him. He said: I know the reason why you dislike it. I then asked: Messenger of Allah, will there be evil as there was before, after this good which Allah has bestowed on us? He replied: Yes. I asked: Wherein does the protection from it lie? He replied: In the sword. I asked: Messenger of Allah, what will then happen? He replied: If Allah has on Earth a caliph who flays your back and takes your property, obey him, otherwise die holding onto the stump of a tree. I asked: What will come next? He replied: Then the Antichrist (Dajjal) will come forth accompanied by a river and fire. He who falls into his fire will certainly receive his reward, and have his load taken off him, but he who falls into his river will have his load retained and his reward taken off him. I then asked: What will come next? He said: The Last Hour will come.